The Nautilus.

A Journal of Practical Ideality. The Organ of no School, bound by no Creed. "Consistency" and "Conformity" clipped from its vocabulary. Growth and usefulness, Good and Joy of all, its object.

Learn of the little nautilus how to sail.—POPE.

Build thee more stately mansions, oh, my soul,
As the swift seasons roll. Leave thy low-vaulted past.
Let each new mansion, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free; leaving thine outgrown shell
By life's unresting sea.—Holmes' "The Nautilus."

VOL. 1. { MONTHLY. Fifty Cents a Year. } NOVEMBER, 1898. { ELIZABETH LOIS STRUBLE, 555 Yamhill Street, Portland, Oregon. } NO. 1.

THE SECRET OF SUCCESS.

One day in huckleberry time, when little Johnny Flails
And half a dozen other boys were starting with their pails
To gather berries, Johnny's pa, in talking with him, said
That he could tell him how to pick so he'd come out ahead.
"First find our bush," said Johnny's pa, "and then stick to it till
You've picked it clean. Let those go chasing all about who will
In search of better bushes, but it's picking tells, my son.
To look at fifty bushes doesn't count like picking one."

And Johnny did as he was told, and sure enough he found
By sticking to his bush while all the others chased around
In search of better picking, 'twas as his father said;
For while the others looked he worked, and so came out ahead.
And Johnny recollected this when he became a man,
And first of all he laid him out a well-determined plan.
So while the brilliant triflers failed with all their brains and push,
Wise, steady-going Johnny won by "sticking to his bush."

—Nixon Waterman, in St. Nicholas.

GOOD MORNING!

What a time we do have naming our babies! What thought we put into it and how many consultations we have with all our relations and friends! And then perhaps we choose the one we meant to choose from the first. And our babies grow to be like the names we choose. Some wise (or otherwise) man hurls at the world the conundrum, "What's in a name?" Who can answer? What intelligence in nature impels us to be prophetic in our naming? Or, instead, do our names each express an idea which is received as a suggestion by the infant subjectivity and impelled into objectivity as the years roll on? It was said of a sweet babe once on a time—and whether the name was prophetic or suggestive, the Idea became the motive power of his life—"His name shall be called Jesus, for he shall save his people from their sins."

There are exceptions to the rule of the fitness of names—I HAVE seen a Rose who was more often "blue" than rosy, and a Lily without the docile droop of her namesake, although indeed her baptismal name may have been "T.(iger) Lily."

But naming a real live baby is nothing to naming a paper! Naming the baby seems natural, like breathing or laughing or crying—perhaps inheritance has something to do with it. Papers are not quite so numerous and lovable as the babies and we don't seem to know so well what to do with them when we get them!

We can give the baby any pretty name that happens to be fashionable, but the paper has to have a name all its own. It must be not only original, but [illegible] symbolize, or both, the editor's [illegible] the LIFE of the paper. It [illegible] of India rubber affair that will permit any amount of growth of the editor's Idea, and yet always cause the reader to exclaim, "How beautifully it fits!" It must also be euphonious and not too long—trains are going OUT in spite of the fashion plates! All things that trammel, mentally or physically, must find their home in the bottomless pit of oblivion eventually.

With all these necessary qualifications to be met, is it any wonder that the editor "gin it up?" And sent out to the infinite storehouse of the All, "the heart's sincere desire,"—the "prayer of faith,"—the demand that invariably brings the supply? And here is the answer that came back—

"THE NAUTILUS."

Short, euphonious, the only and original as applied to papers, and exactly corresponding to the main points of the editor's Idea of the new man or woman. Note the points:

1. The nautilus, (and "The Nautilus,) is a first-class evolutionist—he had a very small beginning and believes in no end of growth.

2. He is not a "mush of concession," like the jelly-fish around him, that follow the outlines of anything they happen to rest upon, or are swallowed whole for somebody's else benefit. So he builds for himself a nice little shell, just large enough, and retires into it when danger is near. He doesn't fight and he doesn't run away. He rests secure in his own "armor of Good," with its "breastplate of rightness."

3. In the meantime he grows. He is bright enough to know he is growing, so he evolves from within himself a new and larger armor to live in—instead of moving into a shell that somebody else has made and either outgrown and abandoned, or been squeezed to death in.

4. When he is ready to move he moves, but he doesn't straightway scorn the old abiding place and abandon it as "evil,"—oh, no! Not he! He has built his new and larger mansion onto the front of the old, and when he moves into the new he puts up a nice little partition between, leaving an air chamber within, and behold! THE OLD SHELL ACTS AS A BUOY AND HELPS HIM RISE IN THE WORLD!

5. And a rise in the world doesn't convince him that he knows it all. He keeps on growing and building larger mansions and using the vacated ones as buoys, indefinitely—he "keeps a-movin'."

6. Even when he has risen clear to the top and "rides upon the high places of the earth," he does not "retire" and settle down to the serious business of "enjoying" himself. Besides all his growing and building and moving, he has evolved by some mysterious process from his inner consciousness, a beautiful little sail as an added means of locomotion, and thus equipped, he travels. And he does not strive and stew and exhaust his energies to the point of nervous prostration over it either. He confidently hoists his tiny sail and gets ready, and the winds of heaven waft him where HE wills. For he can train his sail as neatly as can any old salt you ever saw, and then if the winds of heaven are too furiously against him he quietly hauls in his sail and waits until the wind changes. He does not fight circumstances, wind, nor waves, but wisely uses them to further his ends.

7. When things are very stormy indeed he comes calmly in out of the rain and sinks down down, down, to the still depths, where winds never rage and waves do not whelm him—and waits. "He alone is wise who can accommodate himself to all the contingencies of life, but the fool contends, and is ever struggling like a swimmer against the tide."

Seven correspondences, one for each day in the week, and each a text for a glorious sermon—if the editor were only ordained!

THE MAN MAGNET.

Man is a magnet. By "man" is meant the visible portion of the individual—the body. Thought is the energy which charges the magnet. Negative thought gives little attractive force, positive thought makes strong attractive power.

The ordinary magnet attracts only steel, for like attracts like. But the man magnet is charged with different kinds of magnetism, as well as different degrees, thus attracting a varied environment. Thought of good—"love, joy, peace, patience, gentleness, faith, self-control,"—stores the body with magnetism that attracts the good and beautiful of our environment, all things pleasant to the senses. Thought of evil—from an actual murderous desire to a simple belief in the existence of evil—is the magnetism that attracts all unpleasant, dis-easeful, conditions of environment that have ever been or ever will be.

Out of the depths, the "bottomless pit," of his own ignorance man draws the "evil" magnetic thought that attracts his distasteful surroundings—his "scourge for amendment." There being no man altogether wise, altogether good, as to his thought—it is readily seen why every back has its burden, every closet its skeleton. Exactly, to the hair's breadth, to the degree and in the direction that man stores "evil" magnetism, will his environment show the correspondence. "The things that are not seen are known by the things that are seen," by the man who has learned to "judge right judgment."

Not only is this law of correspondence true of the man magnet, but also of every form in the universe, from the original monad to the mastodon, from the atom to the suns of heaven, from one rim of the visible to the opposite rim of the invisible—every form is subject to this same law of love, or attraction, which is absolutely just.

It follows that "man, by becoming the servant of God (the Law, or Love,) may become the master of God." In other words, by recognition of the Law, he is enaabled to create at will according to the degree of his intelligence.

The creative, or formative, power manifests in man as Will. Wisdom is the directing agency. These two are one—the two aspects of One Force, the "God" of the Bible. To recognize will in greater degree than wisdom is to call forth an energy one is not able to control, making a sort of runaway engine of himself. To recognize wisdom in greater degree than will is to create a beautiful mechanism without motor power—an engine with no steam in its boiler. Will, without its equa. in wisdom, creates the world's hideous things, from a blow struck in anger to the gigantic upheavals of nature. The intensely "practical" people of the world, who can see none but bread and butter, dollars and dimes interests, might be classed in the same category—more energy than wisdom.

The beautiful ideals of the so-called "impractical" theorists, from those expressed by the babblings of the corner grocery agitator, whose cows pasture in his neighbor's cornfields for lack of solid fences to restrict their raids, while their owner advises his hearers how to run their own affairs and the world in general, up to the most advanced of metaphysical philosophers of the centuries—all are the results of the recognition of the wisdom side of the law.

There is need of both these classes of people in the world. Each is good. By them an equilibrium is maintained of Will and Wisdom. Time is fast approaching when that same equilibrium will be epitomized in the individual—in the Twentieth Century individual, the being with knowledge of his power, and the understanding that directs it aright. Will and Wisdom shall join hands in the new man and work the works of rightness.

THE PHILOSOPHY OF NON-RESISTANCE.

Among the schools of the new thought there appears a division of opinion as to the practicability of the famous counsel of the Man of Nazareth, "I say unto you that ye resist not evil." Many writers emphasize "Resist not"—and demonstrate its power by overcoming much evil in the forms of sin and sickness. Others affirm its impracticability, citing the thousands of invalids who have prayed for years, "Thy will be done,"—and remain invalids, or have died; also the thousands who have suffered, unresistingly , great and continued injustices and go the "way of all flesh," suffering to the end. The latter class of thinkers affirms that "Resist not" is religion, not science. Unless science and religion have a common meeting place—point of reconciliation—either science or religion must be false, since truth cannot contradict itself. Probably neither school is willing to say the other is entirely mistaken and thus it becomes necessary to find a philosophy for such fundamental statements as the one mentioned, a philosophy which shall prove the science of religion and the religion of science.

All schools will agree that all force is mind or thought force and that a higher force will "overcome" or change to its own mode of vibration, a lower force. Each degree of force in the universe is negative to higher forces. RESISTANCE, as indicated by its etymology, is a property of the NEGATIVE force in every operation of forces. It is the power which anything has to withstand the application of other force. It is cohesion. It is CONSERVATISM, OR THE DESIRE TO REMAIN AS IT IS. In order to overcome any given thing it is necessary to apply a force great enough to, firstly: Overcome its desire to remain as it is; and secondly, to convert it into something higher than it already is—higher because there can be only progression. The word "overcome" suggests that something is caused to COME OVER, as from one state to another.

"Evil" is a relative force compared with degrees of itself, and NEGATIVE to good, it being force as long as there is anybody ignorant enough to THINK it into EX-istance. When it is no longer believed it will no longer EX-IST, hence the "nothingness of evil."

The wholesale slaughter of enemies was once called "good," but now it is "evil." Arbitration is "good" to-day and will be an "evil" tomorrow, because it presupposes dispute. Slaughter could not be overcome by resistance. It is as if one mountain said to another, "I will roll over on you and annihilate you,"—if he kept his word he would simply make a LARGER ARTICLE OF THE SAME KIND.

In order to overcome "evil," or negative force, it is useless to FIGHT it upon its own plane—topple one mountain upon another— take a second eye because one has been injured—make one tooth "pay for another, both of which are thus lost—kill a second man for murdering a first.

Evil can only be overcome by applying a higher force—one which is able to OVERCOME ITS DESIRE TO REMAIN AS IT IS, its resistance, and at the same time CHANGE ITS QUALITY. Thus "a soft answer turneth away wrath."

Jesus names the higher thought force which shall overcome and change all negative or evil force, in the verses succeeding the ones referring to non-resistance. He calls it LOVE, which is God, and Paul gives its qualities in Corinthians.

How is this force to be applied in order to overcome the negative? The first step toward thinking it must be an understanding faith in its power. "Faith cometh by hearing," and grows into knowledge by practice.

LOVE is freedom, a flowing forth of divine energy into consciousness, or EX-ISTENCE. LOVE NEVER RESISTS. Resistance is bondage—analyze your own feelings when in a state of resistance and you will find a tightening of nerves and muscles and "sorrow of heart." Love "taketh no account of evil," but flows freely and confidently, transforming all with which it comes into touch. Prove this for yourself and HAVE FAITH IN THE POWER of Love.

The reason so many have practiced non-resistance—and died, practicing it still—is that they have not understood that LOVE would OVERCOME the painful conditions. The "Thy will be done," has had somehow a wretched belief tacked to it, that Love, or God, desires people to suffer. They simply succumbed to the negative instead of applying the positive force. Better resistance than this. Non-resistance ALONE means defeat always. Non-resistance WITH FAITH IN THE POWER OF LOVE TO OVERCOME EVIL, is victory assured.

An understanding faith in the power of love to convert all things to itself will cause the consciousness to be freed entirely from the negative, or unbelieving, state of resistance, and filled and overflowing with freedom and joy and power.—E. L. Struble, in Christian Metaphysician.

If the chosen one could never be alone,
In deep mid-silence open-doored to God,
No greatness had been dreamed or done;
Among dull harts a prophet never grew;
The nurse of full grown souls is solitude.

* * * * * *

Some people have to stay poor because they forget that it is blessed to give.

THE WAY OF FAITH.

"Ye editor woman" spent a few days of this summer at The Willows, near Ilwaco, Washington. Three times each week came "steamer day," when everybody and all his friends journied over to the dock to watch the arrival and immediate departure of the "T. J."

The first day I attended this general meet I sat watching from the dock several friends who had boarded the steamer. All at once I became conscious that THE DOCK WAS GETTING UNDER HEADWAY, AND LEAVING THE STEAMER BEHIND. No sensation was ever more real, and never before did I realize more completely that "things are not what they seem." The impression, of course, depended upon my point of view. As the steamer receded objects assumed their right relations to each other again. In the same manner precisely, people or acts SEEM to be "good" or "evil," according to our point of view, and it is ALWAYS THE RESTRICTED VIEW which gives the impression of evil. As people and acts recede upon that inlet of eternity which we call the past, our view of them is more nearly correct. It is the things that are near to us every day which give us the incorrect impressions. Of many of these we exclaim, when they have receded far enough, "I am so glad that happened, and yet at the time I thought it the greatest evil that could befall me!"

If we could see THE WHOLE we should readily realize that ALL IS GOOD, unseen and seen, reality and appearances alike. There is a way in which we can see the whole, the way which Jesus of Nazareth called the way of faith.

Did you know that faith is born of reason? Faith and reason are inseparable, despite the fact that we decry "blind faith." Faith is "believing without seeing," but faith always has a REASON for believing. The reason differs with the KNOWLEDGE of the reasoner. The reasoning faculty itself never errs, but incorrect or incomplete premises can only result in incorrect or incomplete conclusions. You can depend upon your reasoning faculties absolutely, BUT LOOK OUT FOR YOUR PREMISES!

If faith is based upon a conclusion drawn from incomplete premises, then it is certain to be shattered, as the recognition of new truth changes the premises.

Suppose, for instance, that your faith in God is based upon the fact that your mother, in whom you believe, told you that the Bible is the "Word of God." In time you learn that your mother is not the infallible guide you thought her, and your whole structure of reason and faith topples and falls unless you have in the meantime discovered other premises from which to reason a new underpinning for your faith in God.

The visible universe, as the people of the nineteenth century see it, presents an infinity of premises from which to reason that, behind all phenomena there is a single intelligent force, the action of which produces all seen and unseen things.

Reasoning from the visible we know that—

1. Creative energy is everywhere present.
2. Energy acts according to its nature.

From which we reason, or "have faith," that ALL the results of the action of creative energy are good, and equally good.

Only when we get too close to something we do not like, forgetting the unity of things seen and unseen, do we forget that all is good, and mourn for the "evil" existent.

When we reason from the seen only we cannot possibly reach correct conclusions because the MAJOR PREMISE IS ALWAYS IN THE UNSEEN. "Judge not according to appearances, but judge right judgment,"—how can our judgment be right, with the unseen, which is eternal, left out? Reason and its offspring, Faith, are ever reaching out into the unseen and drawing new things into visibility.

CONCENTRATION.

There are three forms or modes of concentration,—physical, mental and spiritual. The physical man concentrates his muscular power for a supreme effort in physical action; the mental man concentrates his mind upon an idea, to hold it and comprehend it.

Most people who study concentration of thought, make the mistake to suppose that mental concentration is spiritual concentration. They make great mental efforts day in and day out, and wonder why they do not grow into oneness with their innermost spiritual selves. But spiritual concentration is the very reverse of mental and physical concentration. It is virtually a relaxing process, as regards mental and physical tension; it is emptying the mind and stilling the thoughts, and relaxing the nerves and muscles, and entering into that "Peace that surpasseth understanding." In that stillness of the being when Divine Love alone is present, Celestial Wisdom does all things essential for the progress of the being, without a demand or thought. This is the condition of perfect trust and faith that "removes mountains." It is not easy of attainment, for there are but very few who can attain to even a faint realization of the condition of peace necessary for spiritual concentration.—L. A. Mallory.

Prof. W. L. Tomlins, of Chicago, who is a good mental scientist, whether he knows it or not, in lecturing upon music before a large audience in Portland, made the statement that rythm corresponds to the physical being, melody to the intellectual and harmony to the spiritual. He called attention to the fact that the growth of the knowledge of music came in that order—first, the drum to express rythm, then the flute-like instruments for melody and last the harmnoic harps, organs and harpischords.

Just as the harmonic expression combines the principles of the preceding expressions, rythm and melody, so is the highest spiritual life composed of the elements of the preceding intellectual and physical, so-called, or animal, states of life—and something more. There is no dividing line between these three principles of music, no existence of the higher without the lower. Even so there is no spiritual life without intellectual and physical to precede. There is no good spirit and "bad" flesh—

"Nothing evil is, or low—
Each thing in its place is best."

There is a growth of conception and a natural unfolding into the higher. Harmony is the highest expression of life, as well as of music, thus far discovered. Could there be an end of the possibilities of harmony? Eternity itself were not sufficient time in which to exhaust the study.

In speaking of formulas, in another item, I do not mean that you should not hold the thought contained in words, but the mere repeating over of words is folly. A good way to get the thoughts fastened into your own mind is to take the words and translate them into your own language. For instance, in the Lord's prayer is this petition: "Forgive us our sins as we forgive those who sin against us." Now make this read: "Forgive us for missing the mark, as we forgive others who have missed the mark." The word sin simply means missing the mark; as an archer shooting at a mark and failing to hit it. Try this method with all these old statements, and they will become brighter from being put into new words. You see the thought is fixed in your mind, by this new translation, that no archer is perfect, and all are liable, at some time, to miss the mark; therefore, the gracious spirit of love thinketh no evil, and holds no accusations. Accusations, enmity, bitterness of spirit against persons whom you think have missed the mark, will poison your own blood and hinder your own progress.—T. J. Shelton.

There is a right way and there is a wrong way of trying to compel circumstances. Suppose yourself set down in the midst of a trackless forest, with a compass in your pocket and the knowledge that your home lies at the eastern boundary as your only aids to the right track. How would you proceed? Watch your compass and drive straight through, over sticks and stones, fallen trees and boulders, and through the densest undergrowth, as if all the denizens of the forest were in hot pursuit? Verily you would have need of a home when you arrived—if you ever did. The Jehu spirit that "rides furiously" brings only destruction and death to the rider! Or would you watch your compass, keeping always the object in view, BUT FOLLOWING THE LINE OF THE LEAST RESISTANCE? Around the sticks and stones, fallen trees and bowlders, carefully clearing your way where you could not go around, a jungle; secure in the knowledge that in due time you will reach your destination? Patient work, with a distinct end in view, is always "perfect work."

* * * * * * *

Consistency may be a jewel, but Truth is a beauty who needs no jewel to adorn her. Truth's outer garment is oft a paradox before which the jewel of consistency loses its lustre.

* * * * * *

Simple goodness is the highest philosophy.

I have had such splendid success in treating people for harmony in the home life that I am going to send the news broadcast over the land, and invite the millions who are living in daily discord and even hopeless misery, to lift up their heads and try again. There is always a way out of the difficulties if we do not cease trying. It is my mission, or a part of my mission, to help all who come to me in answer to their own desire for help. I give daily special treatment for harmony in the home. Terms, one dollar per month. The first dollar sent by each person will secure one month's treatment, and one year's subscription to The Nautilus. I give also, at the same rate, special treatment for success in all kinds of individual undertakings. Psalm I, 1 to 3, beautifully describes a man who undertsands and uses a certain law of his being, and remarks of him that "whatsoever he doeth shall prosper." I can help you by mental treatment to understand and apply this law. Mental treatment is simply teaching in exactly the same sense that preaching is teaching. The mode of conveying the idea from one individual consciousness to another is different—that is all.

* * * * * *

"Company has been such a strain on me this summer!"

Company should, and does, bring you good, peace, freedom, rest, love, new thought, life! Take what you want, as a plant takes what it desires from the earth and leaves the rest. Practice comfort! Don't CARE whether school keeps or not—don't CARE what your company thinks or says about what you eat or drink or have in your house. BE YOURSELF! Leave them free to take what they want of what is presented and leave what they don't care for alone. Peeling an extra potato or two and washing an extra dish is all the WORK company ought to make and they always WANT to do more than that themselves. If they do not offer ask them. Be freely yourself, regardless of other people's opinions, and you will find not only the "strain" of having company released, but all other strains as well. In proportion as a hostess is able to do this will she get and give pleasure to those she entertains. Plan to enjoy company and you will.

* * * * * * *

"Here is another case for you: A little boy, six years old, has been sick about a month with cold and pleurisy. The doctor says pus has gathered in his side, which will have to be opened. I have persuaded the parents to let me ask you to treat him first." (Later). "The little boy is much improved. He commenced to recover about the hour you began to treat him." (Later). "His mother says he had taken medicine three or four weeks before you began treatment, but he steadily grew worse, and she was worn out, being up nights with him. After you began he slept well and now plays all day long." "The little boy is well. It would do your heart good to see him—he is so plump and rosy."

* * * * * * *

"I am so glad to tell you I am improving right along."

"I am almost ashamed to ask you for special help for myself."

When you have accomplished the feat of living without help from Good—from God—then is time enough to be ashamed of asking special help from me or others. Am I not a part of God? Is not God love? Is it not the mission of love to give? Is not the I Am in me one with the I Am in you? Then why be ashamed? BE FREE! Ask when you WANT to ask, WHERE you want to ask, WHATEVER you want to ask—all is good, Good is all, and ALL IS YOURS!

* * * * * * *

The regular class teaching has been deferred to allow time for getting out this sheet. Even so small a paper refuses to be "done in no time." I am ready again for classes. Please send in your names to this "office" and we will begin Tuesday evening, November 1, 7:30 P. M., 555 Yamhill street. Terms, $2 for the course of six lessons. Don't come unless you have fully decided that you want to know how to help yourself. You won't have much use for the services of a healer after this course of lessons —if you are receptive.

* * * * * * *

"What the world needs is teaching." The one object of this paper is to teach people to help themselves—to develop the latent resources within. The one object of the mental treatment offered by its editor is to START people in the way of self-development. The aim is not to interest people in some school of thought, Mental Science, Divine Science, Christian Science, etc., but to interest each individual to turn his attention to the Teacher within his own consciousness—or super-consciousness.

* * * * * *

The first issue of "The Nautilus" will reach several thousand homes, in all parts of the United States. I should like to send it to several hundred thousand, so I want to increase the subscription list as fast as possible. When you send in your subscription money—or "regrets,"—send also a list of names of all the people you know who are interested in the science of life, or who might by any possible chance become interested. This will accommodate me greatly.

* * * * * * *

Old conditions of mind bring back old bodily conditions, but the atmosphere, the weather, the work, are your friends, not your enemies. Nothing is against you but the error in your own thinking, and even that brings good to you. Wisdom comes through mistakes as well as through truth. An error is only an error—merely a wrong, easily erased when discovered.

* * * * * * *

"I write my troubles to you because, judging from sister's case, you are able to banish "evil beliefs." When she went to you, sorely afflicted, we were very doubtful, but her improvement is so marked and she is so much better and happier that it gives us great hope of her complete recovery, and we are very grateful indeed to you."

* * * * * * *

Salvation is self-purification.

Since there is but one source of life, and the body when "dead," is without sensation, then it follows that all sensation, good or "bad," pleasant or painful, is caused by the action of that one life upon the body, the "friction of energy upon form,"—by the pressure of life for expression.

* * * * * * *

Miss Eva Crawford, of Fruitvale, Cal., is in Portland in the interest of Prof. Anderson's new Mathematical Magazine. A few good canvassers may find employment by consulting her at 348 Fourth street. Experienced canvassers or school-teachers preferred.

* * * * * * *

"You do not know how much you helped me with what you wrote about overcoming by non-resistance with love. It showed me how to overcome a serious limitation that has caused me many an unhappy hour in my life. It is all so clear to me now."

* * * * * * *

"You have helped me so beautifully with your loving thought. I have left the old conditions, thank you; and enjoy at present great harmony and joyousness."

* * * * * * *

So many friends have asked to be the first subscriber to the new mental science paper that I am tempted to head its subscription list with a "round robin."

* * * * * * *

"Yes, I am blooming new. I felt your treatment and commenced to improve immediately. All my organs assumed their wonted condition."

* * * * * * *

"I cannot find words to describe the impetus your clear explanations, logical ideas and forcible illustrations have given me."

* * * * * * *

Energy acts upon all organizations for but one purpose—to produce greater sensation, or consciousness of itself.

* * * * * * *

"The cobwebs of old ideas are clearing away and my mind is growing clearer, thanks to your help."

* * * * * * *

"Every man's word is his burden"—"Without the Word was not anything made that was made."

* * * * * * *

"Be ye transformed by the renewing of your mind."

* * * * * * *

"My husband dropped the blues before you had my letter a day, and has been lovely ever since."

* * * * * * *

I awoke to my possibilities.
I developed them. Behold,
God gives me success.
—Indian Orator at Carlisle, Pa.

* * * * * *

Intelligence governs will or desire.